

R E M A R K S

O N

David Levi's Second Letter

T O

DR. P R I E S T L E Y,

A N D O N

DR. PRIESTLEY'S REPLY TO DAVID LEVI,

**With a Reason why the Test Act should
not be repealed.**

[PRICE ONE SHILLING.]

R. E. M. A. R. K. S.

ON

David Levi's Second Letter

R. E. M. A. R. K. S.

DR. PRIESTLEY.

ANSWER TO THOSE HE ADDRESSED

TO THE

TO

DR. F. W. E. ST. L. E. Y.



BY A. N. T. L. N. U. S.

DR. PRIESTLEY'S REPLY TO DAVID LEVI

With a Relation of the T. A. C. Guild
Said Guild? — not be repeated.

L O N D O N

PRINTED AT THE Lithographic Press, BY J. WALTER,

AND SOLD BY

W. PATERNOSTER-ROW, AND G. NICOLL, STRAND.

MDCCCXXXVII

R E M A R K S

O N

David Levi's Second Letter

T O

DR. P R I E S T L E Y,

IN ANSWER TO THOSE HE ADDRESSED

T O T H E

J E W S.

B Y A N T I S O C I N U S.

*amote quæramus seria ludo.
Quanquam nunc et tunc ridentes dicere verum
Quid vetat?—*

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MDCCLXXXVII.

R E M A R K S

R E M A R K S &c.

Dr. F. R. L. S. T. E. Y.

IN ANSWER TO THOSE WHO ADDRESS
THE subject, Mr. David Levi, of your
second letter to Dr. Priestley, you in-
form the reader is, "The divine mission of
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BY A N T H O N Y
You had already compared the divine
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R E M A R K S, &c.

THE subject, Mr. David Levi, of your second letter to Dr. Priestley, you inform the reader is, “ The divine mission of Christ, compared with that of Moses:” p. 66.

You had already compared the divine mission of Christ with that of Moses, in your first letter p. 21. Where you assert, that Christ was deficient in one essential character of a prophet, that of not prophesying in the name of God, as did Moses and the other prophets. What you have scattered there in your first letter on this head, it will perhaps be more convenient for the reader, to place with that you say here in your second Epistle, that he may be able
to

to form a better judgment of it, by having the whole before him in one view.

“ We do not find it recorded, that Christ prophesied in the name of God, as it is expressed by all the other prophets, from Moses to Malachi, (who was the last), as the Lord spake unto Moses, &c. And as soon as Joshua succeeded Moses, we find immediately, that the Lord spake unto Joshua, the son of Nun, Josh. i. 1. The same of Samuel, Isaiah, and all the rest: but as to Jesus we only find, that he went about all Galilee, teaching in their synagogues, and preaching the Gospel, and healing all manner of sickness, and all manner of diseases,”
P. 22.

When you say, “ We,” this pronoun plural is put for the first singular I, a simple, despicable Jew; (as you stile yourself, p. 10.) do not find it recorded, that Christ prophesied in the name of God—you did not find it, because you did not search sincerely for it, perhaps you did not even wish to find it; but you certainly did not look for it free from prejudice, with a single eye
and

and a docile heart, requisite dispositions and qualities in a professed inquirer after truth. We Christians, however, do find it repeatedly recorded, that Jesus came, and that he prophesied, in the name of God, who gave him plenary commission and power with an audible voice, the *bath col*, when on his baptism he proclaimed, "This is my well beloved Son, hear him," Luke ix. 35. Please, simple Sir, to read John Baptist's testimony of him, John chap. iii. from ver. 27, to ver. 36. and his own declaration of himself, in John v. 17. to the end; again in John viii. 42. "I proceeded forth, and am come from God; neither came I of myself, but he sent me;" again, vi. 38. "I came down from heaven not to do mine own will, but the will of him that sent me"—also in vii. 16. "My doctrine is not mine, but his that sent me,"—and in xii. 49. "I have not spoken of myself, but the Father, which sent me, he gave me a command what I should say, and what I should speak,"—lastly, in xiv. 10. I am in the Father, and the Father in me: The words that I speak unto you, I speak not of myself, but the Father, that dwelleth in me, he doth the works

works." Here are witnesses, credentials and powers superior to those, which Moses came invested with, or any prophet, priest and king; who in their respective offices were only types of him, representatives and good stewards of his vineyard and the household of God.

Moses had no Harbinger to announce his coming, neither did God ever say of him, "This is my beloved Son—my name is in him,"—nor did Moses ever aver, "I am in the Father, and the Father in me—the Father dwelleth in me—I and my Father are one." Here is no deficiency in Jesus respecting the essential character of a prophet, but the utmost plenitude and sublimity; and that he was immediately and first sent to your nation in this high character of a prophet, God himself tells you, "Hear ye him" (in completion of what Moses prophesied, Deut. xviii. 15.) and not to the Gentiles till afterwards on your rejection of him.

Jesus, when he sent forth the Apostles, partial as it were to his own country, forbade their preaching to other nations, saying, "Go not into the way of the Gentiles, and

into

into any city of the Samaritanes, enter ye not, but go rather to the lost sheep of the house of Israel." Mat. x. 5. Peter in his discourse, Acts iii. 23. addresses himself to his and your people with the highest friendship and national affection, "Ye are the children of the prophets, and of the covenant, which God made with our fathers, saying unto Abraham, in thy seed shall all the kindreds of the earth be blessed. Unto you *first*, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities." Paul and Barnabas say the same, Acts xiii. 46. If in contradiction to all these witnessess you have the effrontery to persist in what you say, p. 20 and 24. "that he could not be sent to us in the first place, and that we could not receive him without being hostile to the law of Moses"—then you may with equal assurance and truth deny, that the sun shines, when he is in full blaze at noon-day.

In p. 25, you quote Deut. iv. 2. "Ye shall not *add* unto the word, which I command

mand you, neither shall ye *diminish* from it.

Here by putting add and diminish into Italics, you would insinuate, that Jesus was deficient in another essential part of a prophet that of adherence to the authority of God, by adding to, and diminishing from the word of God given by Moses; this accusation I say, you would insinuate, for you do not indeed attempt to prove it. To confront this insinuation, and put it to shame, let me remind you of what Jesus himself answered to this charge brought against him by the Jewish Rulers, "I came not to destroy the law or the prophets, but to fulfill." He hath not, I will venture to affirm, added to the law, nor taken from it, one moral precept, nor instituted any one ceremony.

It has been supposed, that "Christ hath ordained in his church two sacraments only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord."

When application of Baptism, when he did his

Apostles

When it is said, *ordained* it must mean in respect to design, with a spiritual application and view, and not merely to a corporeal and visible ordination. For the literal and external part of one, the supper of the Lord, existed before Christ's time, among the Jews in the passover, and even now in the *Kidush*; and so did the other, namely Baptism.

Christ ordained a spiritual application of the last supper, when he took the cup, (Luke xxii. 17. exactly according to the present fashion of the Jewish *Kidush*) and gave thanks, and said, take this and divide it among yourselves; then he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body (a type, representation or allegory of my body) which is given (or rather is to be given soon on the cross particip. pres. tense) for you; this do in remembrance of me: likewise also the cup after supper, saying, this cup is the new Testament in my blood, which is shed (to be shed) for you, —and he ordained a spiritual application of Baptism, when he bid his

Apostles, "Go, baptise all nations, in the name of the Father, and of the Son, and of the Holy Ghost."

With respect to these ceremonies, in themselves very simple, harmless and plain to be understood, it were easy to make sharp and invidious reflections on the puzzles, whims and humours, whifflings and whittlings of papists and protestants; but I forbear and leave every man of common sense to judge, whether they are not observed with most reason, decency, devotion, and conformity to original practice, in the church of England.

Both these ceremonies are so simple and agreeable to nature, that they probably were ordained from the very beginning of the creation in paradise, the *Kidush* as a form of thanksgiving at meals, and *Baptism*, that is, immersing or washing the body, or parts of the body, in water, as a mode of initiation into the service of God, and an emblem of mental purity, as the pious Psalmist prayeth, "Wash me thoroughly from my wickedness, and cleanse me from my sin."

Jesus

Jesus inculcated and elucidated the internals of religion only, leaving the external part and forms of Government as he found them. "My kingdom, says he, is not of this world"—and when he perceived, that the people would come and take him by force, to make him a king, he avoided all temporal royalty by retiring into a mountain alone, John vi. 15. All expectations therefore, that in his last and triumphant character, he will appear as a temporal Monarch, are vain, earthly and sensual.

We now come to another essential part of a prophet, noticed in the second letter, the power of working miracles.

Dr. Priestley in his letters to the Jews, in order to induce them to embrace Christianity, tells them p. 18, that Christ and his Apostles brought the same testimonials of a divine mission, that Moses and the preceding prophets brought before them, among others, the working of miracles. Dr. Priestley had certainly a right to say this upon the sure grounds and historical verity of the new

new Testament, and David Levi ought to have refuted Dr. Priestley's argument, by invalidating the authority of the new Testament; but instead of this he impudently turns upon his heel, crooks his nose, makes his head, and tells him, p. 67. "All this is easily asserted, but not proved." Then he takes another whirl back again, puts one leg to the other, makes a low bow, and tells the Doctor, "In my humble opinion you ought to have proved, first, that the miracles which Moses wrought, were the *especial* proof of his divine mission, and second, that those which Jesus wrought, were in like manner such as i. e. human being could work without the immediate assistance of God, and that there was also the same necessity for their being performed."

What now is to be done with such a whirligig as this? What argument can be employed to convince him of his folly and assurance? Certainly none but the sportive *argumentum flagelli, vel bacculinum* of some school boy, giving him a smart jerk at every question, what, David, do you mean by *especial*? Why noticed in Italics? Is it to mark

mark any importance and significance? Is not every miracle a special proof of abdivine mission? Is not every miracle above the power of mere man? Can any miracle be wrought without the divine assistance? And are not miracles among other proofs a necessary and proper credential of a divine mission? How dare you say, that Christ's miracles were not necessary, since the prophets foretold, that he should cause the deaf to hear, the dumb to speak, the blind to see, and the lame to walk? And how have you the assurance to say, these are scarcely just and rational? What miracles of Moses equal in number, or any single miracle of his equal in utility and might, to those of Christ? Once more, What prophet was equal to Christ in perfect virtue and innocence? Was any one ever so merciful, going about and doing good, so meek, humble and submissive under troubles, as to say, "Father not my will, but thine be done?" Moses, though he might be considered as the meekest of any common man in his time, considering the base treatment and provocations he received from his people and family, yet did he ever say, "Learn of me, for I am meek and lowly of heart?" Was not Moses

peevish, fretful and murmuring, when he said, " Lord if thou deal thus with me, slay me, and let me not live to see my wretchedness?" Jesus on the contrary expressed the desire and first law of human nature to live, when he prayed within sight of death, " Father, if it be possible, let this cup, (the death of the cross) pass from me." Was not Moses arrogatory, he and Aaron, when they said, " Ye rebels, must we fetch water out of the rock for you?" Why should I mention the cowardice, the impetuosity, the *animi perturbationem*, of Jonah, Jeremiah and others? Were not all foils, mere models of the temple, the house, even the righteous man Christ Jesus, the only one fit to follow and imitate, as a complete example? Were I to ask you more questions, I should whip you to death; therefore, get you gone as a dull, hardened, incorrigible culprit for a breach of one of the ten words, " Thou shalt not bear false witness against thy neighbour."

Miracles were doubtless a demonstrable evidence of a divine mission to those who saw them, but to us, who did not see them, they

they are like other matters of fact probable only, and credible upon our opinion of the relators: yet the impulses of prejudice and an evil heart of unbelief will incline even eye witnesses to ascribe miracles to any power but the true, Mat. xii. 24. and if those baleful qualities can have such influence over eye witnesses, how much more may they over those, who only and slightly read and hear of them? If you and others will not believe the new Testament with an humble and implicit obedience, let it alone; but if you take improper liberties with it before me, who do most thankfully believe it for affording me the greatest courage and consolation, under all the trials and afflictions I have suffered more than forty years out of sixty-eight, I shall then consider you and them to deserve the chastisement of him, who gives the lie direct.

Will you set your face against God, and ask him, who is Lord of all, what right he had to destroy filthy swine, and a fruitless fig tree, as signs and emblems of the destruction that should shortly come upon wicked people, the Gaderenes and Jews?

Go, ask Moses, what right he had to destroy and spoil by his miracles the property of the Egyptians, and he will tell you at once, I received this right from him, who gave me power to work miracles, not merely as plagues and punishments, but chiefly for the wise and gracious purpose of converting Pharaoh and his subjects from Idolatry, worshipping the host of heaven, the natural and emblematical *Elohim*, to the worship of the spiritual and real, even the Lord God."

I shall here beg leave to offer, with all due submission, a thought or observation, that hath occurred to me upon every reading the book of Gen. particularly chap. i. ver. 26. xviii. 19. xxviii. 12. and Exodus iii. &c. that the Patriarchs worshipped the Trinity in Unity, as did also the Israelites from the time of Moses to the Babylonish captivity, but that the Egyptians worshipped the Trinity or Plurality without the Unity, which led Pharaoh to ask, Exod. v. 2. "Who is Jehovah? I know, or I acknowledge, not Jehovah," and that one great, if not the main purpose of Moses's miracles was

to

to make Pharaoh acknowledge Jehovah, as it is said, vii. 17. “ In this thou shalt know, that I am the Lord.”—

The Jews since the Babylonish captivity, in flying at the greatest distance from idolatry, and the Socinians with them, have fallen into another doctrine, that of the Unity without the Trinity, contrary to the plain and express words of Christ, “ Go and baptize all nations in or into the name of the Father, and of the Son, and of the Holy Ghost.”

How strange and versatile are the opinions of men in divinity, philosophy and politics, pointing with a shadow of turning like so many weather cocks, different ways at the same time, yet so tenacious of their opinions, mere blasts perhaps of vain doctrine, that each party, is ready to hate and devour one another, to the shameful neglect of all true and practical religion, humanity, brotherly kindness, charity——Hear oh heavens, and be astonished oh earth!

You say p. 68. that Moses's miracles in Egypt were "only preparatory to that, which was to fix the firm belief of the Israelites in the divine mission of Moses, viz. God speaking with Moses face to face in the presence of six hundred thousand men"—and (p. 69.) that "This was the *especial* proof of the divine mission of Moses."

Doubtless Moses's miracles in Egypt were *preparatory to*, because *before*, his interview with God face to face, and doubtless also this interview, or I would rather call it typical mediation or mediatorial office, (strongly marked in Deut. v. 25. and xviii. 16.) was a manifest proof of the divine mission of Moses; and so likewise was the voice of God from heaven, speaking of Christ at his baptism, Mat. ii. 17. and to him John xii. 28. an especial proof of the divine mission of Jesus, and his prayer in John xvii. an especial proof of his being the only real and effectual Mediator and Intercessor between God and man.

We are greatly obliged to you, friend Levi, for your observation in p. 71. that
amidst

amidst all your troubles and dispersions, the firm belief in the divine mission of Moses hath never been effaced from the Jewish nation.

How much were it to be wished, that all Christians could affirm the same of themselves respecting Christ; who, when he shall revisit mankind, will rarely find *την πίστιν* *the faith* upon earth, changing very fast into Deism, Socinianism, Materialism, Atheism, and other like *isms*, to the great disturbance and misery of human Society. Herein are verifying the prophetic words of Christ, "The children of *this world* are in their generation *wiser* (more provident and consistent) than the children of *light*."

We thank you also for being the careful Preservers of the oracles of God in the original Hebrew, with its intelligibility by means of grammars and lexicons, and for handing it down to the present times, even a living language, in a certain degree, all over the world, among learned Jews and in the synagogues, with a great uniformity of pronunciation by a curious device, that of points, whether

whether ancient or modern, divine or human, no matter; while for want of some such invention the Greek and Latin tongues are become dead, all nations pronouncing them variously, each according to the pronunciation of their own language.

That a nation, its language, customs and religion, should exist among all people so uniformly, after the changes and ruins of other nations, almost six thousand years, to be living and stubborn witnesses to the reality and truth of divine revelation, is truly such a phaenomenon, visible to every common observer, as the sun at noon day, that no contemplative eye can behold it, but with the greatest admiration, astonishment and conviction, especially when it is considered, that all this is done to fulfill the prophetic promise, "Though I make an end of all nations, yet will I not make an end of thee."

You say, p. 72. "That to convert a nation, such as the Jews, to Christianity, the professors thereof ought to be unanimous in what the work of salvation consists; otherwise

wife they might be deterred therefrom by reason of the difficulty attending the making a proper choice of that which is right, that this is not the case with what is called Christianity, I submit to the judgment of every candid and impartial person."

That men should agree exactly in opinion, be all of one mind, is no more to be expected and required than that they should all have the same complexion and features; variety is agreeable provided there be no deformity, and even deformity gives an opportunity for the exercise and display of the amiable qualities of forbearance, brotherly kindness, and charity, which is the very bond of perfectness and of all virtue. You Jews are not all of the same opinion any more than we Christians; yet you do all agree in the main point, faith in God and in the divine mission of Moses, so do we in the belief of Jesus Christ, and we are unanimous, that in this consists the work of salvation: these are the substantials of the wedding garment we are to be clothed with, even the robe of righteousness; other things and opinions merely philosophic and speculative,

lative, are but its cut, fashion and trimmings, not worth quarrelling about, or tares in the field, of little hurt to the wheat, accordingly Christ adviseth, “ Let both grow together till the harvest, and Paul, “ As much as possible, live peaceably with all men, correcting, persuading and exhorting one another, by the meekness and gentleness of Christ :” And again, “ Let that mind be in you, which was also in Christ Jesus.”

If, my friend Levi, a certain portion of that mind had been in you, when you wrote p. 72 to 77, you would have inserted words and reflections, which make for peace, instead of those which make for war, on Dr. Priestley, Lindsey, Romain, Paul, and even on our Lord and Saviour, Jesus Christ; who now dwelleth in full resplendency of light and glory, at the right hand of God, worthy to receive all honour, praise and thanksgiving,—because ready to receive all those of every denomination, that come unto God by him, seeing he ever liveth to make intercession for them. And now I feel myself in such a train of thought, in such a state of calmness and serenity, that

I could wish to remain so, undisturbed with making any more remarks on your letter, but I must yet again arouse from pleasing, soft meditations into a sharp reprehension of your jeers, in p. 78. on the fig-tree.

Had, you Sir, been a learned as well as sincere Inquirer after truth, as you ought to be, you would have understood Greek, and have known what Bishop Kiddar on the Messiah, and after him Bishop Pierce in his four most excellent Sermons in answer to Woolston, had observed on the original words, Mark xi. 13. which are translated somewhat unhappily, "The time of figs was not yet"—that *καὶ οὐκ ἔστιν ὁ καιρὸς* (not observe) means the season of gathering in figs, the time of vintage, *καὶ οὐκ ἔστιν* was not, that is, past, or fully come. The truth and justness of this interpretation appears plainly from the abundance of leaves on the tree, and from the time of this transaction when Jesus went to Jerusalem, which from John xiii. 12, was evidently about the feast of Ingathering. At this season Jesus, as a man being hungry on his way, and seeing a fig-tree at some distance, promising fruit by

E its

its plenty of foliage, might well feel himself hurt at the disappointment on his going up to it, of finding none, and very justly cause it to wither away, significatively and prophetically of that destruction, which was shortly to come upon the fruitless vineyard of Jerusalem and its adjacent cities.

This circumstance of *the time of figs not yet* is unnoticed by the other Evangelists, and was thrown in by St. Mark, doubtless to aggravate the crime of barrenness, and justify the denunciation of punishment, little expecting the mistakes and sneers of David Levi, and such like witlings and senseless critics.

There is also another circumstance noticed by St. Mark only, of the fig-tree being *afar off* or at some distance, as was Jerusalem from Bethany.

Naturalists have observed on the peculiar property of the fig-tree, that its leaves and fruit come out together; which makes it a fit emblem of repentance accompanied with good works,

There

There is a beautiful picture in Luke xiii. 6. of the fruitless fig-tree, which may be placed here with this of the leafy fig-tree, as its companion.

“ A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit—and if not, then after that thou shalt cut it down.”

Here in this parable I believe, it is the general opinion of Interpreters, that the certain man is Christ, the Vineyard, the Jewish Church, the fig-tree, faith, repentance and good works, the dresser, the teachers of the word, the three years, the time of preaching the Gospel, and this year, the fourth and last of Christ's ministry.

This parable was doubtless spoken before the withering of the fig-tree, perhaps half a year preceding the passover, at which Christ suffered.

The former therefore may be considered as an audible description in words of the destruction of Jerusalem, and the latter, a visible representation of it in action.

In p. 80. you charge Matthew and Mark with a contradiction respecting the time of denunciation on the fig-tree, that Matthew represents the transaction to be after his entrance into the temple, and Mark before it.

You took a transient view only of the Evangelists like a pur-blind Pharisee; for if you look again steadily with both eyes cleared of film, you will find, that Matthew agrees with Mark, that the transaction was the morning following on his return from Bethany. Mark doth indeed say, xiv. 15. Jesus entered into the temple and drove out the buyers and sellers at this time, which might be a second scourging, the first given the

the day before, being insufficient, so incorrigible and such *Mammonists* were these Jewish traffickers; who being unable to dig, and ashamed to beg, upon being turned out of the Temple and Stewardship, for a subsistence, resolved wisely and providently to commence merchants in the Western countries, famous for the produce of oil and wheat, with an allowance of a certain discount: however, be this as it may, the Evangelists agree in the fact, and as to the manner of relating, and the order or time of placing them, all who are judges of the mode and style of historic and heroic writing, know and agree, that these variations may be beauties, but are no contradictions, and no impeachment of historical verity. Moses hath been charged by Father Simon and others, with tautologies and self contradictions; which however, appear upon comparison to be variations only, useful illustrations and proper resumptions. This key should be made use of to open the seeming inconsistencies in Exodus, Numbers and Deuteronomy, and in the four Evangelists.

As

As to the hole, which you would pick in the coat of Matthew and Luke, respecting the genealogy of Christ, it is but small, and of no importance, whether any one can mend it or not.

These and such like inaccuracies, if they are inaccuracies, depreciate not the value of ancient writings: the general and plain informations, precepts and instructions, are to be regarded, and not grammatical exactness and wordy niceties; which the sharp eyes of criticks look after, without genius, without imagination, without invention, and without good nature, labouring to deface and pull down edifices, they never could build up.*

“I think, I have clearly proved, that miracles only are not a sufficient proof of a divine mission.”—p. 83.

* Michaelis, in his Introductory Letters to the sacred books, has some judicious observations on this head, in Section 84.

You have for a long time been putting yourself out of breath, by beating the air, and fighting with your own shadow, clearly proving what did not want proving, and what hath been ever allowed, that miracles alone are not sufficient proof of a divine mission; no, they are only one proof, as noticed before, among others, particularly those of prophecy, doctrine, and moral rectitude; and that Christ excelled Moses, Priests, Prophets and Kings in these qualifications, it sufficiently appears from our preceding observations.

“Before I close this letter, I must take notice of what you call the true prophetic spirit of Christ. In p. 19. you tell us, “As a true prophet Christ foretold the dreadful calamities that befel your nation in that generation.”

As you here give me an opportunity, I will add a few observations to those of the Remarks, p. 48. on the nature of prophecy, with a few exemplifications.

Among

Among other excellencies, which eminently distinguish the divine writings from human, whether those of philosophers or poets, there is one peculiar to sacred history, that of prophecy, the foretelling of future events many thousand years before their accomplishment.

“ Divine history, says Lord Bacon, hath this prerogative over human, that the narration may precede as well as succeed the event.”

Prophecy is certainly a species of narration, and differs from plain history only in conciseness and style, giving instead of real names and a regular series of deeds, some heads only, or signal circumstances, and distinguishing marks of facts, persons and nations, under borrowed names and allusions, or by visible representatives and figures, after the manner of Hieroglyphics; which though obscure at first, yet are very expressive and demonstrative when explained by those, who use them, and especially when verified in the accomplishments.

“ The ancient symbolical writings, says

Abbot

Abbè Pluche, was originally innocent and judicious, an instructive language addressed to the eyes, and leaving the strongest and best impressions on the mind of things natural and divine." *Hist. of the heavens*, Vol. i.

The symbolic and highly figurative language used by Moses in the second and third chapters of Genesis, putting trees, an animal and even seed for persons and actions, corporeal labour and sensations for mental, and fruits of the earth for moral virtues and divine graces, was very intelligible to those Moses wrote and spoke to, who had received it from their forefathers, and had for some years seen and read the Egyptian symbols, as familiar and as well understood by them, as the description of the fire of London is by us, the new city and its charters, engraven on the Monument: See *Isaiah* 41, 35, and 55.

Prophecy ought not to be clear and explicit; for then it would be history itself, and would raise no hopes nor expectations; nor ought it to be equivocal, for then it would be inapplicable.

Of an Epic Poem, which is sacred history in imitation and fiction, prophecy is an admired beauty and ornament: in the Iliad and Æneis are several prophecies: the only fault of them is, that they are too clear, and evidently written after the events.

Every divine promise of reward for well doing, and every threat of punishment for evil doing, is a kind of prophecy: which every individual shall most certainly sooner or later experimentally find accomplished in his own person. “The word, that I have spoken, says the great prophet, shall judge you in the last day.”

The picture of the first and great prophecy of a Redeemer, Gen. iii. xv. offered by way of exemplification, is drawn, as it ought to be, in strong colours of light and shade.

The principal figures are the seed of the woman, and the seed of the serpent, apparently impossibilities, being non-naturals; with the twofold character of the woman's
seed

seed suffering from, and yet in the end conquering, the serpent, seeming contradictions: "thou shalt bruise his heel, but he shall bruise thy head."

Obscure as this prophecy, its promise of mercy and victory on one side, and denunciation of defeat on the other, may be thought to whom it was pronounced, yet to us every part is clear, all contradictions are reconciled, and impossibilities effected plainly in the accomplishment and person of Jesus Christ by his birth of a Virgin, in his death on the cross, and in his resurrection to life, having cast out devils, and given his Apostles and Disciples to tread on serpents and scorpions, and over all power of the enemy.

That it was not altogether obscure to the first human pair is evident from four circumstances, intimated in the same chapter, from ver. 20. to the end, and in the first verse of the 4th chapter; these are pearls which I could present, but am fearful of doing it, lest they should be trampled upon by some others, as well as by you.

Another remarkable exemplification is that prophecy, which Moses gives in the twenty-eighth chapter of Deuteronomy: which exhibits a concise history of the Jewish polity, from its first institution under Moses to its final dissolution by the Romans.

Moses in this chapter, after setting before his nation blessings for their obedience, and denunciations of punishments for their revolt from God, in a general manner like the out-lines of a drawing, at ver. 36. cometh to particulars, as it were to give the likenesses; whose features are drawn so strong, that each nation and person is known to us at first sight. "The Lord shall bring thee and thy king, which thou shalt set over thee, unto a nation, which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone."

That the people of Israel and their king should go into captivity, was an amazing and inconceivable event to be told them at a time when they had no king, nor any thought

thoughts of a king, till many years after, even up to the reign of Saul, whom the people did choose and appoint over them to be king; and what king and people except Zedekiah and his people did the Lord bring into captivity? And under what foreign nation and dominion, unknown to them and their fathers, except the Babylonish, as related 2 Kings xxv? Indeed before this time Jehoahaz was deposed by Pharaoh Necho, king of Egypt, was also put in bands and carried into Egypt, an adjacent nation well known to them and their fathers, but the people themselves were not carried there: nor yet in Jehoiachin's reign, 2 Kings 24, who was carried into Babylon, was this prophecy absolutely fulfilled, but in his successor's Zedekiah; whom with his people the Lord did bring unto a nation, which neither they nor their fathers had known; where they served other gods, wood and stone, many years, deprived of their dominion and liberty.

How descriptive the prophecy, and how amazing the accomplishment! But more descriptive still and amazing are the distant events,

events, which followed the Babylonish captivity, spoken of from verse 49. to 57; where the Roman nation, long before its existence, is evidently delineated by the distinguishing and characteristic marks of situation, "From the end of the earth"—of the Eagle the Roman Standard, "shall fly or dart upon the prey, as the eagle—of courage and cruelty, "fierce in countenance and shewing no favour"—besieging the Jews, and demolishing the high walls of defence; and lastly, the exceeding great distress, they underwent during the siege, women eating their own children for hunger: all which things are not more plainly and historically related by Josephus than here foretold by Moses. Josephus, when he speaketh a lie, as he often doth in his Jewish history, speaketh of himself, but when he spake truth, as he always hath in his history of the wars, he spake from God; Moses's drawings Josephus covers with flesh and drapery.

The 28th chapter of Deuteronomy finisheth lamentably, predicting the final banishment of the Jews out of their own country, and

and general dispersion among all nations ;
 “ Ye shall be plucked from off the land,
 which thou art going to possess, and the
 Lord shall scatter thee among all people,
 from one end of the earth to the other.”
 This will comprehend America itself, and
 the West Indies, where Jews are dispersed
 in great numbers.

Who can read this chapter and disbelieve
 the divine mission and history of Moses ?
 The evidence of miracles may be evaded,
 but that of prophecy is irresistible.

It is this chapter, Sir, of Moses, that
 Christ had his eye more immediately upon
 than upon the ninth chapter of Daniel, in
 Luke xvii. 37. and in xix. 41. pointed at in
 the words, “ Wheresoever the body is,
 thither will the eagles be gathered together”
 —and “ Thine enemies shall cast a trench
 about thee, and compass thee round, and
 keep thee in on every side” —circumstances
 unnoticed by Daniel.

What you and Dr. Priestley mean by the
 prophetic spirit of Christ I know not ; but

however I would willingly find out a meaning, which perhaps neither of you thought upon, and which was possessed by no preceding prophet whatever.

Moses and other prophets gave intimations of Christ's hardships and sufferings, of his victory and triumph in the conflict, but not that he should be put to death, much less by a mode of punishment unknown to the Jews, and not thought of by them, but a few hours before its infliction, circumstances which would have shocked the feelings and even staggered the belief of the prophets, and of the whole nation. War, spoils, conquests and universal dominion were flattering and elevating ideas, whereas poverty, subjection, and the death of the cross, were such as would depress the spirits and oppress them with despondency: these discoveries, therefore, were reserved for the prophetic spirit of Christ Jesus; and according to his mercy and compassion he opened them by degrees to his disciples, full of superiorities and honourable distinctions, telling them a little before the time of his approaching death, that he should suffer many things of the

the chief priests and elders, and be put to death, and that they who would follow him must daily take up their cross, forfeit their good name, and lives: " And I, if I be lifted up from the earth, will draw all men unto me. This he said, remarks the Historian, signifying what death he should die:" yet still more open, he forewarned his disciples of the ill-treatment they should meet with for all their good offices in preaching the Gospel after his death, that they should be brought before magistrates and kings, be condemned and suffer death, but for their comfort, support and courage, he would be with them to the end of the world.

The book entitled the Acts, is a rehearsal of the Apostles sufferings, and of Christ's presence with them, according to what he had foretold and promised.

Christ predicting the destruction of Jerusalem and the temple, bid his Apostles beware of false Messiahs and false prophets. " Many false prophets, says he, shall arise and deceive many."

Is not this an instance of Christ's prophetic spirit? Is not this prophecy accomplished in the Jewish Rabbies who have deceived many, even all the present nation, and in Mahomet, the notorious Antichrist, who hath deceived multitudes of nations?

There are four remarkable circumstances attending the siege of Jerusalem, noticed by St. Luke xvii. 34, 5, 6 and 7, that one out of two in company together should escape or be let go, perhaps a Christian, and the other be taken or detained, perhaps a Jew, by the bearers of the Roman standards. Had the accomplishment of these *minutiae* been told us by Josephus, or any other Historian, the account must have been to us very curious and highly gratifying.

“Lo, says Christ to his Apostles, upon delivering to them their commission, Matth. xxviii. 20. I am with you always, even unto the end of the world.”

“*I am* with you,” not *I will be*, observe

Who, Dr. Priestley, dares to say, I am always, but Divinity itself, the very Spirit of prophecy? When Christ says, “Before Abraham was, I AM, and lo, I AM with you always, even unto the end of the world,” Jehovah spake, that dwelt in him bodily. Who but Jehovah could say, “Come unto me, all ye that travail and are heavy laden, and I will refresh you, I will give you rest—I will not leave you—comfortless—I will send you another Comforter—I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist—For my strength is made perfect in weakness”—with a thousand other like expressions, which bespeak not only a divine commission, but divinity itself.

The Scribes and Pharisees hearing Christ's pardon pronounced to the helpless man lying on a couch, "Thy sins be forgiven thee"—asked a very apt and proper question, "Who can forgive sins but God only?" Christ answers them, "True," by bidding the man, "Take up thy bed and walk." Here Christ makes use of a categorical syllogism, "You say, no one can forgive

sins but God;" "I do forgive sins, and as a proof of my power to do it, I command this man, and give him strength at the same time, to take up his bed and walk; therefore I am God." He uses the same mode of reasoning with the Lawyer that addressed him with the title of good Master. "Why callest thou me good? Why do you give me the divine attribute of Goodness? There is none the Good, ^{το αγαθον} but God alone; therefore, since you allow me to be good, you acknowledge me to be God.

When Christ said to the Jews, "Before Abraham was, I AM," he bespeaks himself present in all times, past and future; he declares himself existing before the foundation of the world, that from the day the promise was given to Adam, the seed of the women should bruise the serpents head, he entered upon his part in the covenant of Grace, was the Angel of the Lord, that appeared occasionally, talking with Noah, Abraham, Moses and others, up to the time of his advent in the flesh, and that he will be with his faithful servants always, in all their distress

stress and troubles, even to the end of the world. Amen.

In Matthew xxiv. 27. there is another circumstance, mentioned by Christ, as a sign of his coming, that is, the propagation and spreading of his Gospel, and which we may consider as a proof or instance of his prophetic Spirit, under the similitude of lightning in its flashes, from East to West.

The reason of taking his simile from the progression of lightning rather than from that of the sun is perhaps from the brightness and quickness of the one greater than the other.

In this similitude he confirms and illustrates the prophecy, that the knowledge of the Lord should be as the waters cover the sea; which is foretelling, that the diffusion of divine revelation, of arts and sciences, humanity, justice and mercy, no longer confined to the hill of Zion, should be universal, as the great Atlantic Ocean flowing in between continents and round Islands, beginning in the East and travelling to the

West:

West: which prophecy we see daily accomplishing.

In **Isaiah xi. 6.** **Isa. lxv. 25.** **Ezek. xxxiv. 25.** **Hos. ii. 18.** and **Mich. iv. 3.** the creatures are figuratively and descriptively put for countries, their inhabitants, qualities and dispositions, namely, those of Asia, Africa, and even of America, become known to, mingling and in some degrees uniting with Europe, greatly to the abatement and extirpation of ignorance, ferocity and tyranny. A translation of the old and new Testament, appeared very early during the first century, in the Latin Vulgate, over most parts of the Roman Empire, as well as in Greek and other tongues, over Asia Minor, Syria and Ethiopia.

Navigation and commerce, amidst all its avarice and rapaciousness, hath been a means of spreading the Gospel and its attendant knowledge, almost round the world: In London within these few years, perhaps have been occasionally people of all nations more than in any other city of christendom.

In

In this great city and country liberty, real knowledge and religion, notwithstanding the deluge of amusements, dissipation, fashions, and sects, are more conspicuous than in any other part of the known world: all these are signs of the kingdom of the Messiah.

Immediate are the works of God, more swift.

Than time of motion

This our solar system might be spoken into being in less than *one* day, though described, for our more easy comprehension and convenience, to be done in six days: the deliverance of the children of Israel out of Egypt was effected in *one* night; the crucifixion of Christ was determined on to an *hour*, when the Jews cried out all at once, "away with him, crucify him, crucify him." The punishment for blasphemy, of which the Jews accused Christ, by the law of Moses was stoning, not hanging nor crucifixion.

"I tell you, in that night there shall be two men in one bed, the one shall be taken, and the other left:" in like manner the grand revolution of all will be brought to pass

pass, *coming not with observation* to common eyes: "heaven and earth, saith Christ, shall pass away, but my word shall not pass away: I will never leave thee, nor forsake thee, lo, I am with you always, even unto the end of the world."

Christ had in him the primary Virtue and efficient Cause of immediate Effects or works by touch, by his will and by his word, present and at a distance; "I perceive, that virtue is gone out of me—He took her by the hand and lifted her up—I will; be thou clean—Lazarus come forth—Go thy way; behold thy son liveth—peace, be still, and immediately there was a great calm!"

These, Sir, with multitudes, are instances of the prophetic spirit and power of Jesus Christ, the only true Messiah; and if you and Dr. Priestley will believe in him with a firm and humble faith, you shall even know of his doctrine, whether it be of God, or whether he spake of himself as a mere man only: but if neither of you will accept him as a Redeemer, an atonement for sin, Justifier and Intercessor, at least refrain your
abuse

abuse of him before the eyes and ears of those who love him, and come unto the Father by him, with their whole heart, mind, soul and strength: even Mahomet treats Jesus with more reverence, than you or Priestley, who frequently in his Koran, extols him above all prophets, and in some respects above himself.

Thus far I had written, the Printer waiting for the finishing sheet, on July 28, 1787, of blessed memory, when I received Dr. Priestley's reply to David Levi, and began to peruse it with eager expectation to be in the midst of *resentiments*, reproofs, documents, refreshing breezes, animation, light and fire; but behold, all the time of reading it, I found myself wrapped in darknets within the Arctic Circle, cold, shivering and frozen into a lump of ice. Dr. Priestley so far from feeling any hurt, and clearing himself from David Levi's charges of his being an uncircumcised Philistine, Antichrist, a Deist and what not, is all along very soft, quiet and content with a reference to his voluminous publications, which he ought to make a present of to poor David, (who is

H

unable

unable to purchase them, having a wife and several children to maintain by his daily occupation intimated in p. 4.) for the compliments he pays him now and then of philosopher, eminent Divine, a Searcher after truth, famous for candid and liberal sentiments, with other bright things enough to darken all our weak *day lights* by their over powering glory.

The Doctor came forward, a very Goliath in his letter to Mr. Pitt, but with a spear couchant before little David, very much concerned, he did not use him with a little more candor and some knowledge of profane history, not knowing that the Jewish Rabbies forbid all kind of human erudition, begging and praying him, and for him, to reconsider matters and come over to him. Here is comical work, like most *extempore* effusions void of common sense and right devotion. David Levi p. 14. considers Dr. Priestley as involved in darkness, that he will readily assist him in the laudable pursuit of truth, and use his most earnest supplications to the Supreme Being, that he may be pleased to illuminate his mind to become a Jew; Dr. Priestley

Priestley prays in the conclusion of his last letter, for David Levi to become a Socinian, both with great presumption and self-righteousness approaching God, a consuming fire, without the light and mediation of Jesus Christ; who positively declares, “No, one cometh unto the Father, but by me”—and, “Without me, ye can do, or prevail, nothing.”

So much softness and coaxing leads to a suspicion, that the Doctor has been scraping acquaintance with all the Jew pedlars, that flock with ready money in their hands to buy up goods cheap at Birmingham, desirous to make a shew by intermingling them with his congregation; which they might readily accede to, provided he and all his males will comply, or they dispense with the trifling ceremony *κατατομης*, Phil. iii. 2.

This condition he cannot in conscience refuse, with any consistency of his opinion and declaration, that the law of Moses is still obligatory, in full force, p. 26. of reply; and David is peremptory with him, that he cannot with any good grace stay in his pre-

sent company, nor come over to him without submitting to the operation: What, says David, in a fit of surprise, p. 8. a writer that asserts, that "The miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original gospel of St. Matthew did not contain it," set up for a defender of Christianity against the Jews! This is such an inconfutance, as I little expected to meet with in a philosopher, whose sole pursuit hath been in search of truth. You are pleased to declare in plain terms, (1. et. 4. p. 41.) that you do not believe in the miraculous conception of Jesus; and that you are of opinion, that he was the legitimate son of Joseph. After such assertions as these, how you can be entitled to the appellation of a Christian, in the strict sense of the word, is to me really incomprehensible.

We may then with David Levi fairly conclude, that Socinians are not properly Christians of any sect, nor Jews, but a remnant, or rather a mongrel breed of Ebionites, Nazarenes, Photinians, Pelagians, alias Foutinians and Plagians; and as such it is fit the Test Act should remain as a strong

strong barrier to keep them out of the Church and State. Seeing it is their choice to inhabit the frigid Zones, even there let them remain with toleration quietly, so long as they behave decently, and leave us to enjoy the temperate.

And now, David, I conclude with signing myself, what you know me to be, your intimate acquaintance and sincere Friend,
Anselm Bayly.

I assumed, and henceforth shall assume, the name of Anti-Socinus, preferably to that given me by my Parents, or to any title conferred upon me by Friends.

I would not have used sharpness towards you, for the love I bear you, had you not used audaciousness and contempt towards my Lord and Master, whom and whose cause I regard more than property, honours and life itself. I hope you will ask his pardon, or at least evermore be silent before him — on these conditions only I remain your friend, firmer than ever: but if you offer

offer again to touch his NAME, WORD and
 CHARACTER with profane lips and profane
 hands, I'll tear you to pieces, you and your
Sacra lingua, which you know I was readily
 and gladly with others, a means of saving
 from——Grace be with you, *Shalem*,
 Amen.

THE Reader will please to observe
 the following alterations and additions in the
 first part of Remarks, &c. &c. &c. &c.
 down in a separate

Confessors duties, &c. &c. &c. &c. &c. &c. &c.
 and looking on
 the names of the Society, &c. &c. &c. &c. &c. &c. &c.
 of the Society, &c. &c. &c. &c. &c. &c. &c.
 familiarly and pleasantly to convey some
 moral sentiments and instructions: the first

F I N I S.



similitude, employed to convey some reports
 truth, for moral instruction, &c. &c. &c. &c. &c. &c. &c.
 cover, which might be told in plain
 words without giving offence: we have—
 P. 24. I. 6. transference of one or more
 words in a single sentence from—
 I. 11. Page, of the Scribes and Pharisees.
 Ye Serpents! Ye generation of Vipers!—

A D D E N D A.

THE Reader will please to observe the following alterations and additions in the first part of Remarks. p. 17. l. 17. *setting down in a semicircle,*

Confedere duces, et vulgi stante corona,
and looking on——

p. 22. l. 22, *government*; thus introduced familiarly and pleasingly to convey some moral sentiments and instructions: the first—

p. 23. l. 5, *of* a continued comparison or similitude, employed to convey some reproof, truth, or moral instruction agreeably under covert, which could not be told in plain words without giving offence: we have—

p. 24. l. 6, *transferring* of one or more words in a single sentence from—

l. 11, *sing*, of the Scribes and Pharisees,
“ *Ye Serpents ! Ye generation of Vipers !—*

A D D E N D A.

l. 12. An Allegory is a metaphor continued through the whole discourse or narration, speaking—

p. 25. l. 14, *as well as in* Abraham's offering up Isaac, in the cases of Sarah and Hagar, and in the sufferings and exaltation of Joseph, I make—

p. 28. l. 11, *mankind*, who have opportunity of hearing and knowing it, and that it is the only true, inallible and possible one necessary to salvation, there being none other name but Jesus Christ given under heaven, whereby we must be saved, it is fitting and proper in the appointment of God, ordination and constitution of things; Acts iv. 12.

p. 34. l. 1. *believed* with their progenitors, Adam and Eve, Noah, Abraham, Moses and the Prophets.

